



April 26, 2026



I have gone astray  
like a lost sheep;  
seek your servant.

\* \* \*

Psalm 119:176a



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**“Preaching God’s Sovereign Grace to a World of Need”**

128 St. Mary’s Church Road • Abingdon, MD 21009  
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# The Lord's Day

April 26, 2026

## God's Call to Us to Worship Him

"Be still and know that I Am God"

Luke 15:3-7

### \*His Call to Us to Worship Him

Revelation 2:8-11

Elder: The words of the first and the last, who died and came to life.

**People: He knows our tribulation and our spiritual poverty.**

Elder: Do not fear what you must suffer, for it is the Lord's test.

**People: Make us faithful unto death and give us the crown of life.**

Elder: He who has an ear, let him hear - the one who overcomes will not be hurt by the second death.

**People: We seek the Lord of light.**

Elder: Let us worship him.

### \*Hymn of Our Procession Into the Presence of God

Ps.90: Our God, Our Help in Ages Past

Bulletin, page 8

### \*Prayer of Invocation

## The Father Reaffirms His Covenant with Us

Reading of the Law

Matthew 5:1-2; 7:1-14

Call to Confession

1 John 1:5-7

Prayer of Confession

Elder led prayer

### Assurance of His Pardon

Isaiah 54:8; 43:25; 44:22

"In overflowing anger for a moment I hid my face from you, but with everlasting love I will have compassion on you," says the LORD, your Redeemer. "I, I am he who blots out your transgressions for my own sake, and I will not remember your sins. I have blotted out your transgressions like a cloud and your sins like mist; return to me, for I have redeemed you."

**\*Hymn of Thanksgiving**

And Can It Be That I Should Gain

Bulletin, paged 9-10

**His Sign and Seal is Upon Us**

The Lord's Baptism: Maggie Joy Bunton,  
covenant daughter of Wes & Theresa Bunton

**Intercessory Prayer and The Lord's Prayer**

**Christ is Made Known to Us**

**Hymn of Prayer**

Ps.124 Now Israel May Say, and That in Truth

Bulletin, page 11

**His Word is Opened to Us**

Dr. David G. Barker

**Scripture: Exodus 2:11-24**

*"The grass withers, the flower fades ...*

*But the Word of our God will stand forever."*

**Message: Passion Without Purpose**

**Prayer for Response and Obedience**

**We Depart with His Blessing**

**And Sending of His Spirit**

**Presenting His Tithes and Our Offerings**

Offertory

\*Gloria Patri

**\*Hymn of Our Procession Into the World**

Sometimes a Light Surprises

Bulletin, page 12

**\*Charge and Benediction**

(Trinity Hymn Book #87, vs. 5)

Goodness and mercy all my life shall surely follow me:  
And in God's house forevermore my dwelling place shall be.

**Postlude**

\*Congregation Standing

# *The Life and Times of Moses, the Servant of*

*YHWH*

*Passion without Purpose*

*Exodus 2:11-24*

*(see also: Acts 7:17-29)*

Moses, like every one of us,

- a) is completely convinced of his calling and destiny.
- b) is always patient and teachable before the Lord.
- c) is a lost sheep without the Lord.

Moses' own account in Exodus 2 compared with Josephus  
Thermuthis

## **I. Moses grows up in the court of the Egyptian Pharaoh**

Stephen, Acts 7

#1

#2

## **II. Moses went out and looked at the Israelites' burdens**

## **III. Moses fled from Pharaoh ... into the land of Midian**

#1

#2

How has the Lord pursued you?

# My Own Thoughts



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# Understanding Why We Baptize Covenant Children

By Dr. David G. Barker

Water Baptism is a sign and seal of the claim of God upon the person. It is not something a person merely ‘elects’ to have done, nor should it be repeated for merely emotional reasons. It is a command of God the Son (cf. Mt. 28:19-20) and is done in obedience to his will. When water baptism is given to the converted adult, it signifies spiritual transformation – Christ has cleansed that believer from his sins. Making a profession of faith he takes on the sign of the covenant and enters into the Church. In the Old Testament, the sign of entering the Church was circumcision; today it is baptism.

This has been the case from the beginning, the sign was not only given to adults; it was also given to the children of those believing adults. Abraham, a man of faith, was instructed by the Lord to receive the sign in Gen. 17. He was also instructed to give the sign to the children of his house – from the newborn child only 8 days old as well as his thirteen year old son, Ishmael. The reason for this was the principle of headship that continues in the church community today. God gave his promise to Abraham saying: *“I will establish my covenant between me and you and your seed after you throughout their generations for an everlasting covenant to be a God unto you and to your seed after you.”*

That pattern of headship has remained the same and has never been negated or changed. On the day of Pentecost, Peter taught this principle specifically, repeating God’s words to Abraham in his very first sermon saying *[The] promise is for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself.”*(Acts 2:38-39, ESV) Paul also stressed this unity when he tells the Christian Church today in Gal. 3:29: *“[I]f you are Christ’s, then you are Abraham’s seed, and heirs according to the promise.”* And Jesus said of the Jewish children brought to him: *“Of such is the kingdom of God.”* (Mk. 10:14, ESV) Therefore, the spiritual children of Abraham today are to continue to receive the mark

of God's claim upon them just as their parents are to continue to call upon Yahweh to be faithful to the next generation.

Now, obviously, these young children cannot yet understand these things – let alone make their own profession of faith so soon. Isaac, as a newborn, did not comprehend this; neither do our young ones. But it is not yet the child's faith we are focusing on; rather it is the faith of the parents who God has entrusted with the raising of the child the Lord has providentially given them.

Finally, because water baptism itself is meant to depict the Holy Spirit being poured out from above upon his people, the sign of water baptism is best depicted by sprinkling or pouring. Baptism is not a matter of applying the person to water but applying water to the person.



## Our God, Our Help in Ages Past

*Lord, you have been our dwelling place throughout all generations. Ps. 90:1*

The musical score is written in 4/4 time with a key signature of one flat (B-flat). It consists of two systems of music, each with a vocal line and a bass line. The first system covers the first four lines of lyrics, and the second system covers the next four lines. Chord symbols are placed above the vocal line.

**System 1 Chords:** F C, F C, Am Dm G C 7, Am Em Am D G

**System 2 Chords:** C F Dm G, C F E 7 C, F C Dm G, C 7

**Lyrics:**

1. Our God, our help in a - ges past, our hope for years to come,  
 2. Un - der the shad - ow of your throne your saints have dwelt se - cure;  
 3. Be - fore the hills in or - der stood, or earth re - ceived her frame,  
 4. A thou - sand a - ges in your sight are like an eve - ning gone;

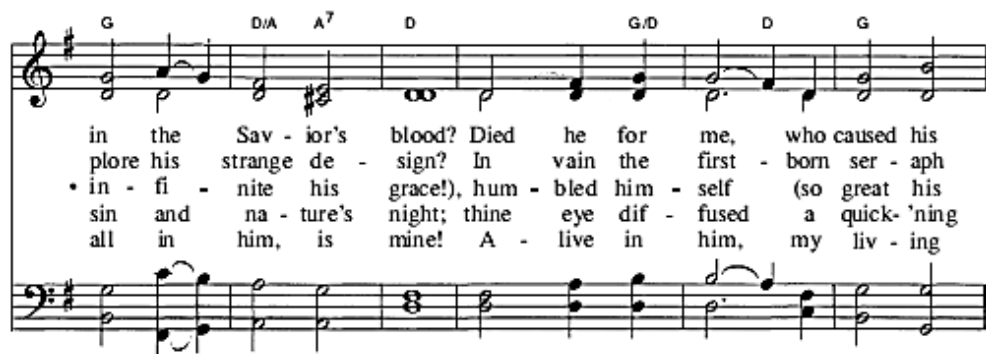
our shel - ter from the storm - y blast, and our e - ter - nal home:  
 suf - fi - cient is your arm a - lone, and our de - fense is sure.  
 from ev - er - last - ing you are God, to end - less years the same.  
 short as the watch that ends the night be - fore the ris - ing sun.

5. The busy tribes of flesh and blood,  
with all their lives and cares,  
are carried downward by your flood,  
and lost in foll' wing years.
6. Time, like an ever-rolling stream,  
bears all its sons away;  
they fly forgotten, as a dream  
dies at the op'ning day.
7. Our God, our help in ages past,  
our hope for years to come:  
O be our guard while troubles last,  
and our eternal home.

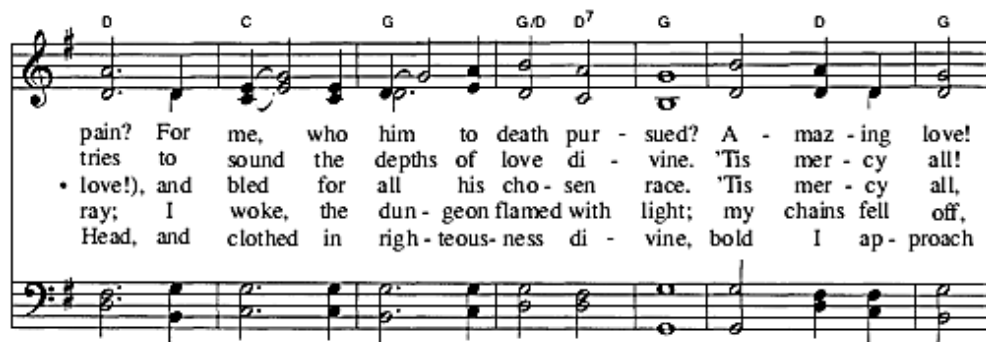
## And Can It Be That I Should Gain

*While we were still sinners, Christ died for us. Rom. 5:8*


1. And can it be that I should gain an in-t'rest  
 2. 'Tis mys-t'ry all! Th'Im-mor-tal dies: who can ex-  
 3. He left his Fa-ther's throne a-bove (so free, so  
 4. Long my im-pris-oned spir-it lay fast bound in  
 5. No con-dem-na-tion now I dread; Je-sus, and



in the Sav-ior's blood? Died he for me, who caused his  
 2. In vain the first-born ser-aph  
 3. In-fi-nite his grace!), hum-bled him-self (so great his  
 4. sin and na-ture's night; thine eye dif-fused a quick-'ning  
 5. all in him, is mine! A-live in him, my liv-ing



pain? For me, who him to death pur-sued? A-maz-ing love!  
 2. 'Tis mer-cy all!  
 3. 'Tis mer-cy all,  
 4. ray; I woke, the dun-geon flamed with light; my chains fell off,  
 5. Head, and clothed in righ-teous-ness di-vine, bold I ap-proach

How can it be that thou, my God, shouldst  
 • Let earth adore, let an - gel minds in -  
 • im - mense and free; for, O my God, it  
 my heart was free; I rose, went forth, and  
 th'e - ter - nal throne, and claim the crown, through

die for me?  
 • quire no more. A - maz - ing love! How can it  
 • found out me. A - maz - ing love! How  
 fol - lowed thee. A - maz - ing love! How  
 Christ, my own.

be that thou, my God, shouldst die for me?  
 can it be that thou, my God,

## Now Israel May Say, and That in Truth

*If the LORD had not been on our side ... they would have swallowed us alive.*

Ps. 124:2, 3

1. Now Is - ra - el may say, and that in truth, if that the  
 2. Yea, when their wrath a - gainst us fierce - ly rose, the swell - ing  
 3. Blest be the Lord who made us not their prey: as from the

Lord had not our right main - tained, if that the Lord had  
 tide had o'er us spread its wave, the rag - ing stream had  
 snare a bird es - cap - eth free, their net is rent and

not with us re - mained, when cru - el men a - gainst us  
 then be - come our grave, the surg - ing flood, in proud - ly  
 so es - caped are we: our on - ly help is in Je -

rose to strive, we sure - ly had been swal - lowed up a - live.  
 swell - ing roll, most sure - ly then had o - ver - whelmed our soul.  
 ho - vah's name, who made the earth and all the heav'n - ly frame.

## Sometimes a Light Surprises

*For you who revere my name, the sun of righteousness will rise with healing in its wings. Mal. 4:2*

1. Some - times a light sur - pris - es the Chris - tian while he sings;  
 2. In ho - ly con - tem - pla - tion we sweet - ly then pur - sue  
 3. It can bring with it noth - ing but he will bear us through;  
 4. Though vine nor fig tree nei - ther their wont - ed fruit shall bear,

it is the Lord, who ris - es with heal - ing in his wings;  
 the theme of God's sal - va - tion, and find it ev - er new;  
 who gives the lil - ies cloth - ing will clothe his peo - ple too;  
 though all the field should with - er, nor flocks nor herds be there;

when com - forts are de - clin - ing, he grants the soul a - gain  
 set free from pres - ent sor - row, we cheer - ful - ly can say,  
 be - neath the spread - ing heav - ens no crea - ture but is fed;  
 yet God the same a - bid - eth, his praise shall tune my voice,

a sea - son of clear shin - ing, to cheer it af - ter rain.  
 "Let the un - known to - mor - row bring with it what it may."  
 and he who feeds the ra - vens will give his chil - dren bread.  
 for, while in him con - fid - ing, I can - not but re - joice.